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A SERMON

Preached in the Savoy, *July* 11. 1675.

By Mr. *DE LUZANCY*,

LICENTIAT IN DIVINITY,

On the Day of his

ABJURATION.

ENGLISHED.

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Where you may have the same Sermon in French, *as it was Preached.*

The Abominations of the Church of Rome, *discovered in a Recantation-Sermon, lately Preached in the* French *Church of the* Savoy; *whereunto are added many curious Particulars of the Practices of the* Papists *beyond the Seas. By* Franc. De La Motte, *late Preacher of the Order of* Carmelites, *newly converted to the Church of* England. *Translated into* English. *Sold by* Moses Pitt, *at the* Angel *over against the little North-door of St.* Pauls, 1675. *Where you may likewise have the same in* French, *as it was Preached.*

To the Right Reverend
AND
Honourable Father in God,

HENRY,

Lord Bishop of OXFORD,
Dean of His Majesties Chappel.

My Lord,

A Person of the highest Rank and Honour, to whom I cannot deny any thing, having obliged me to publish the Discourse I delivered the day of my Abjuration. I thought my self bound in duty to address it to a Bishop; these being the fittest Judges of such things, whom God has placed in his Church, instead of the Apostles, to hinder Her departing from the conduct of His Rules and Spirit.

I had no need of long considering, my Lord, to make choice of you, among so many Bishops, ful of Zeal and Learning God has blessed England with. He has indued you with all the parts of an excellent Bishop, and your Honour is no less to be commended for the holiness of your life, than for the vastness of your knowledge.

I shall not speak, my Lord, of the greatness of your Birth: It is known by all the World, and is the least of the Blessings God has favoured you with.

The Glory of a Father kill'd in the Service of a King, who can never be remembred by his Subjects

without admiration and grief: and the deserts of a Brother highly placed in the world, are not the things you put the greatest value upon. You are more concerned for the interests of the Church, and you do for Her what they have done for the State. You repair the Church, for whose defence they fought: and you are no less distinguished by the virtues that make men Saints, than they have been by those that make Heroes.

'Tis a Right, my Lord, by the consent of all done you, and we wonder as much, at the modesty you keep in a dignity so eminent as the Episcopal Function, and that uniform and irreprehensible conduct the Apostle requires in a Bishop, that appears in all your actions.

'Tis also the judgment of the best enlightened Monarch in the World, and His Majesty having made you Dean of His Royal Chappel, and keeping you always by His Sacred Person, shews the high esteem He has for you. He was willing that the Court you had instructed by your Learned Sermons, should be edified also by your example, and that, that elevation which so many times discovers the faults of others, might cause your great parts to shine the better.

'Tis for this same reason, my Lord, I take the freedome to present your Honour with this Discourse, I dare hope you will receive it, with that goodness you have shewn me; and which ingages me my whole Life to be with a profound respect,

My Lord,

Your Lordships most humble, most obedient, and most obliged Servant,

De LUZANCY.

St. JOHN, Chap. 8. v. 32.

Ye ſhall know the truth, and the truth ſhall make you free.

I Appear in this Pulpit, Brethren, to perform the greateſt and nobleſt act of my Life. I come to pay a publick Homage to Truth, and for ever dedicate unto it, that knowledge and freedome I have received from it.

When men are overcome by others, and either by ſtrength of Diſcourſe, or power of Arms, are forced to yield, the acknowledgement of their defeat is grievous to them, and they leſſen, as much as they can, the Glory of their Enemies: But when Truth has ſubdued them, they are willing all the World ſhould take notice of it, and inſtead of looking upon their being conquered as an unhappineſs, they account all thoſe that are not ſubdued by it,

extreamly miſerable. Thus the Apoſtle is not aſhamed of his blindneſs and his chains. He would have all the World know, that he perſecured the Church; and as if his own Confeſſion was inſufficient, the Holy Ghoſt has mentioned in the Acts of the Apoſtles, the Scales
Act. 9. 18. which fell from his Eyes; to the end, that he who glories, might glory in the Lord, and
1 Cor. 1. 31. that this picture of Humane weakneſs, might ſerve to the exalting the Power and Glory of the Almighty.

I ſpeak it here therefore openly. I was born in the *Romiſh* Church, I have ſtudied her Doctrine, I have been prepoſſeſſed with her Opini-
Gal. 1. 14. ons, and have had no ſmall Zeal for the Traditions of my Anceſtors. But I ſay at the ſame time, and I am come hither to declare it, that that ſame Voice, which ſounded in the Ears of the Apoſtle, has alſo ſounded in mine, and that the ſame Grace has touched my Soul: That Jeſus Chriſt has applied to my Eyes the bleſſed Un-
John 9. 11. ction of His Word, as heretofore to thoſe of the man that was born blind, (of which the Goſpel ſpeaks ſo excellently) and that I am come, and have waſhed them, and that now I have received my Sight.

I acknowledge, Brethren, that I feel a great pleaſure within me, in making this publick declaration; for beſides that in ſo doing I witneſs my Faith to you, I alſo know the ſweet diſpoſition of your Souls. You have upon Earth

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a due sense of God's Mercies, as the Angels have in Heaven: You rejoice no less at the conversion of Sinners, than at the perseverance of Saints; and you return thanks unto the Father of Mercies, and the God of all consolation, when he augments the fruits of your righteousness. Luk. 15. 17.

'Tis to the increasing of this Holy Joy which fills your hearts, that I purpose to set out in this Discourse the Reasons that brought me to this change: They are included in these words, *Ye shall know the Truth.*

I sought after this Truth with all the diligence I could. I begged of God he would open the Eyes of my Heart: For it is through the Eyes of our Heart we must see the Truths of Salvation, for those of the Mind are never able to bring us to that height of clearness which is necessary for us.

It must be received as an undoubted Principle, That Truth is found in the *Christian* Religion, and no where else. Nature, says St. *Austin*, has proclaimed, 'twill set you free, but has not done it: The Law has proclaimed, I will set you free, but it could only promise that freedom, and could not give it: Philosophy it self, and Paganism have proclaimed, I will set you free, but this great benefit was reserved for the Grace and Preaching of the Gospel. Now *Christian* Religion is divided in the Western parts of the World, into two contrary Societies, the *Romish* and the *Protestant*. Both say, *I will set you free:* *Augustin. in Joan. tract. 13.*

Both agree in their general Principles; both are diſperſed through vaſt Kingdoms; both have able Defenders: But they differ in ſome particular points, and each ſhuts againſt the other the Gates of Heaven. One ſtands indicted for adding, the other for diminiſhing.

Nevertheleſs after an exact and diſintereſſed inquiſition, every one muſt be forced to confeſs, that 'tis in vain the *Romiſh* Church ſays, *I will ſet you free*; ſince that Truth is not received by her, by which we are ſet at liberty. This propoſition ſeems ſtrange, that a Church, which ſpeaks of nothing more than of Truth, ſhould be unacquainted with it; that an Aſſembly of Biſhops, of Doctors, of Men raiſed up to high Degrees in the World, that a Society maintained by all the means human Wiſdom can invent, ſhould be without the true Light; and inſtead of being free, be captive under thouſands of errours; notwithſtanding the wonderful propenſity all men have to Truth; notwithſtanding the inquiry all *Chriſtians* make after it, in a thing ſo eſſential, and of ſo high concerment as our Salvation, and after ſo many Conferences, Diſputes, and Writings.

But this wonder will ceaſe, if we conſider that the *Romiſh* Church has ever brought two invincible obſtacles to the Truth: The one, in ſeeking it where it is not to be found, and not ſeeking it where it is to be found: The other, in mixing of foreign Opinions with the Truths, ſhe could

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not but know. These two things will be made appear to you, in both the parts of my Discourse. And to obtain your attention the better, I shall speak without heat against the Church I have left, and abstain from drawing before you the hateful picture of her disorders. Private mens Manners have no relation at all to the Faith: Truth should be defended with Reasons, and not with Railings.

St. *Paul* bids us avoid all contention, and it would be against his Spirit, which is that of the Religion I now embrace, not to keep to the strictest rules of Modesty and Christian Charity.

THE FIRST PART.

Let us begin then, Brethren, with the first of these things, to evince to you, that the *Roman* Church has not known the Truth, because she has not sought it there where it is to be found, and has sought it where it is not to be found.

The Holy Scripture is the only Fountain of all Truths necessary for Salvation: It includes all within it self, and is that Treasure out of which the Man of God takes all things new and old: 'Tis the Foundation and Rule of our Salvation: It entirely comprehends all the Words of God; who having in the former times spoken by the Patriarchs and Prophets, has at last spoken in the fulness of times by his own Son, whom He appointed the Heir of all things, by whom also He made the Worlds.

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But how great soever and unchangeable the testimony of the Lord is in it self, the *Roman* Church has not received it as such, she has sought after other assurances, and other foundations for her salvation, than the Word of God; and as if this Divine Word had need of the testimony of men, she has joyned the authority of Tradition with that of the Scripture. To colour this (which upon the first view must appear odious to all men) it has been found necessary to give to the first that weight that the other has of it self, and pretend that Tradition is not less the Word of God than the Scripture, with this difference only, that the last is written, and the first trusted to the memory of the Pastors of the Church, who from age to age have transmitted it to their successors.

Therefore we must here examin the Reasons that moved the *Roman* Church to this, and this Question is of such importance, that its resolution would make the agreement in all the rest easie. The most considerable are the following:

The first is, That the Holy Scripture has no Authority of it self, but stands in need of another Authority for its determination. The second, That it is obscure in it self, and has need of another light to discover it. The third, That though it had all the authority and clearness necessary, yet it is insufficient of it self, and wants another voice to declare unto us, what it does not declare.

Let us see then if the Holy Scripture has sufficient

cient Authority to be received, clearneſs enough to be underſtood, and comprehenſive enough to exclude all other means.

When I ſpeak, Brethren, of the Authority of the Holy Scripture, I mean a certain Character of Majeſty, Holineſs, Truth, and Excellency, which cloaths it from the beginning to the end, that cauſeth us to perceive thoſe things in it, that are not to be found in any other Book beſides this of Life and Salvation, and perſwades us at the ſame time of its Authority, without the help of any other teſtimony.

Its Authors were Prophets and Apoſtles, equally inſpired by God, never was any thing obſerved in their life, that could bring them under the ſuſpition of any lye or corruption; it was always conſonant to the holineſs of their Writings. They ſaw with their eyes, they felt with their hands, and heard with their ears, what they have taught us of the Word of Life. They were neither eſteemed great by their birth, nor diſtinguiſhed by their employments. God has choſen neither the Nobles nor Wiſemen of the world, *but he has choſen the weak things of the world, to confound the things which are mighty*; and inſtead of employing Orators and Conſuls, (as ſays St. *Auſtin*) he made uſe of the pooreſt ſort of people; that his Word might be received for it ſelf, and not for the greatneſs and eloquence of men. Theſe ſacred Authors never acted upon the account of intereſt or reputation; they were af-

flicted,

afflicted, they were ſtoned, they were ſawed aſunder. And as the world was unworthy of them, ſo they renounced all its pomp. Their fierceſt enemies have born witneſs in all times to the things they preached.

Which things are either deep myſteries, and incomprehenſible by all the ſtrength of human reaſon; or wonderful miracles, which no leſs aſtoniſh than the myſteries themſelves; or hiſtories, fill'd up with variety of circumſtances; or weighty truths, which repreſent the life, the conduct, the converſation, and paſſions of men.

Their way of writing, anſwers to admiration the matter they handle: *Never men ſpake after that manner.* There is an unimitable ſweetneſs, together with a Majeſty, in their Diſcourſes; and to uſe the Apoſtles expreſſion, *their word is a word quick and powerful, more ſharp and piercing than any two-edged ſword.*

But theſe Characters of Truth, viſible all along in the Scripture, will perſwade us entirely, if we joyn to ſo many outward circumſtances, the inward aſſurance of the Holy Ghoſt.

Which inward aſſurance is abſolutely neceſſary, either by reaſon of the darkneſs ſin has ſpread over our mind, or by reaſon of the weakneſs of our nature, that of it ſelf can do nothing.

Jeſus Chriſt has told us of this neceſſity in theſe words, joyning to His own Authority that of the Old Teſtament: *No man can come to me, unleſs the Father that ſent me draw him: 'Tis writ-*

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ten in the Prophets, they shall be all taught of God: Whosoever has heard of the Father, and learned, cometh to me. No man (saith the Apostle) *can say that Jesus is the Lord, but by the Holy Ghost. God has revealed these things to us by his Spirit,* (says he in another place) *for the Spirit searches all things, yea the deep things of God; but the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* We should write out all the Epistles of St. *Paul*, if we would alledge all the places that prove this Truth; but from these we may infer several consequences of great importance.

1 Cor. 12.

1 Cor. 2.

1. That all those which see, do see by the Spirit of God. 2. That without that Holy Spirit, the Scripture is wrapt up in a cloud, which no authority of Man can break. 3. That this Spirit is no private Spirit, that is in any man of himself, but an universal one, spred through all the Saints, which God imparts to whom he pleases, when he pleases, as he pleases, and is never to be gotten by our own strength; which made the Prophet cry out, *Lord open thou mine eyes, that I may see the wondrous things of thy Law.*

The manner in which this Spirit moves in us is invisible. We are certain of his motion, *for all those that are the children of God, are led by the Spirit of God; and he that hath not His Spirit, is none of His.* But we cannot perceive the manner

Rom. 9.

Rom. 6.

of it; He does not ſpeak by articulate ſounds and ſet ſyllables, to tell us, this is true, and that falſe; but He enters the bottom of our heart, pierces our thoughts, and perſwades us to whatever He propoſes, though never ſo ſeemingly oppoſite, not only to our own apprehenſions, but to thoſe alſo of all the world.

Therefore Chriſt has a voice, called eminently by him *his own voice*, which his ſheep alone do hear; *My ſheep*, ſays he, *hear my voice*. *The ſame anointing teaches you all things*, ſays St. *John*. When this voice ſpeaks, all human voices hold their peace; man ſubmits himſelf to God, who is inſtructing him Himſelf; his own thoughts vaniſh away, as the ſhinings of the night do before thoſe of the day.

John 10.
1 *John* 2.

If then the outward characters of this Divine Word, if the inward aſſurance of the Holy Ghoſt, make up the authority and certainty of the Holy Scripture, to what purpoſe ſhould one admit Tradition, that muſt needs overthrow it? For this Tradition is no more, than the common agreement of ſome men, aſſuring us they are Truſtees of an unwritten Word of God. But no human aſſurance can be the object of our Faith: the Faith of Chriſtians muſt be grounded upon an eternal and infallible teſtimony; we receive what God reveals unto us, only becauſe theſe qualities are in Him; He is the ſame at all times, He can never deceive, nor be deceived, and He accompanies His Word with the ſame

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beams of light that are always round about Him, by which we know that it is from Him. The testimony of men has none of these things, 'tis liable to change and errour, it carries every where the character of that weakness and deceit, which is natural to it, and our Faith cannot be infallible upon so shaking a foundation.

Is our Faith of another nature than that which the Apostles did preach? That could not be grounded upon Tradition, since there was no Tradition yet extant: And must we say, that that man has no Faith, who has received it by reading only the Scripture, without ever hearing a word of the authority and testimony of the Church.

What Pope, what Council, what Assembly of Fathers, has such divine marks of their authority as the Scriptures? Are they as much to be valued for the holiness of their Doctrine, the sublimity of their Stile, the greatness of their Miracles, the life of their Apostles, the Sufferings of their Martyrs, the fulfilling of their Prophecies, and the testimonies of their very Enemies?

It will be to no purpose to say, that indeed the Scripture is certain in it self, but that in relation to us it has no authority, unless we be assured by the Church, that it is the Scripture, and that same Church offers it to us as the Object of our Faith. That is to say, it is certain as to its Doctrine, but it is uncertain what books

include this Doctrine, and the Church muſt tell us what are theſe books, that we may receive them.

But, Brethren, there is nothing more known than the Scripture, and nothing more unknown than the Church; every one agrees concerning the true Scriptures, but no body agrees concerning the Church. The *Armenians*, *Ethiopians*, *Romans*, and *Proteſtants* agree, almoſt about all the Canonical Books, they all receive them with the ſame veneration: But none of theſe agree about the Church; and all of them without exception, pretend as much as the *Romans* to be a part of it.

Have not the Apoſtles relyed more upon the teſtimony of the Scripture, than on their own? St. *Peter* having aſſured the new Saints, that he himſelf had heard the Eternal Father declaring Jeſus Chriſt to be his Son, does he not ſend them back to the Prophets, which he tells them to be ſurer than all that he could ſay? Does not Jeſus Chriſt ſeem to have taught them this by his Example? St. *John Baptiſt* having born witneſs of him, does he not tell them plainly, that he has a teſtimony far greater than that of *John* the Baptiſt, his Miracles, the word of his Father, and the voice of the Scriptures? In a word, are not all the words of Councils and Fathers tryed by the rule of Scripture? Are the deciſions of thoſe Councils, and thoughts of thoſe Fathers, more Sacred and Divine than thoſe of St.

2 *Pet.* 1.

Joan. 5.

St. *Paul*: yet the Saints at *Berea* are commended in the *Acts*, for trying if the Preaching of this Apostle was according to Scripture. *Act.* 19.

But how should the Scripture take its authority from the Church, if the Church her self has all hers from the Scripture. 'Tis thereby she knows her self to be the true Church. 'Tis by it the Fathers laboured to bring the Hereticks into her Bosom. 'Tis from that St. *Austin* desires the Donatists to prove they were the true Church: And was not this conduct very just? since three hundred years had passed, before ever the Church thought upon framing a Canon of the Books of the Scripture. The *Laodicean* Council is the first that marked which they were: The first and third Council of *Carthage*, the Popes *Innocent* and *Gelasius*, have done the same, thinking it enough to shew the number of them, without pretending to give them any authority. *Aug. ad Par.* *Conc. Laod. ca. de Scr.* *Conc. Car. 1. c. 2. 3. c. 19. Decr. 1. dist. 3.*

But if the Scripture has its authority from it self, it has also its clearness from it self. The Testimonies of the Lord are pure, enlightning the Eyes, says the Prophet: they spread all over our Souls, the Beams they are filled with, and as the Light of the Sun fills the Eyes of our Body at our opening them; so this heavenly Light, fills the Eyes of our Heart, when the Grace of the Holy Ghost opens them. 'Tis St. *Peter*'s sence, who compares the word of the Prophets to a Light that shineth in a dark place, *Psal.* 19. 2 *Pet. c.* 1.

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untill the day dawn, and the day Star arise in our Heart. 'Tis also St. *Paul's*, who bids the Saints read his Epistles with great care, and tells them, *Rom.* 15. *that whatsoever things were written afore time, were written for our learning.* 'Tis also *Moses's*, who *Deut.* 30. teaches us, that the Law of the Lord, is not in Heaven, that we may not say, How can we go up to Heaven? 'Tis not beyond the Sea, that we might not say, How can we go over the Sea? But the Word is very nigh unto us, in our Mouth and in our Heart. In a word, 'tis that *Deut.* 30. of God himself, who commands, that his Law be read not only to Kings, and Wise Men, but to all *Israel*, to the poorest sort of People, to Women and Children, as not being hid from any, and free from that darkness the World fancies in it.

Not that I intend by this to oppose the Preaching of the Gospel, which is the most ordinary mean of Converting and enlightening Souls. Jesus Christ has established Ministers in the Church, to feed the People with sound and *Tit.* 2. 8. uncorrupted Doctrin. We ought to hearken to them with great respect, and pay them all the honour that is due to them. Nay, 'tis dangerous to oppose the universal consent of Pastors: And *Aug. advers. Manich.* this has drawn from St. *Austins* mouth that famed saying so often used in Controversies, *I should not believe the Gospel without the Authority of the Catholick Church.*

I do not intend to deny that there are things

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in Scripture, which are not eaſily underſtood: St. *Peter* affirms it of ſome places in St. *Paul's* Epiſtles. Thoſe difficulties have given colour to all Hereſies, and by them it is, that the ſame Jeſus Chriſt, who has been precious to ſome, has been a Stone of ſtumbling, and a Rock of offence to others. 2 *Peter*, 3. 1 *Peter*, 2, 8.

But I maintain, that theſe difficult places contain nothing eſſential to Salvation. That God (as St. *Auſtin* ſays excellently well) has left them there to bring down our Pride, to enflame our deſires, and make us earneſtly pray him to open the Scripture to us, and ſuch places that concern our Salvation, are explained by other places, ſo clear and perſwading, that every one may underſtand them. Yes, Brethren, the Word of God brings in it a Light which none can take from it: So that this Divine Word made *David* more Learned than the Antients, and more prudent than his Enemies. So in the *Acts*, *a Heathen believed through aſtoniſhment*, or as another Verſion has it, *through admiration of the Doctrine of the Lord.* And you will find it by your own experience, if you read it with fear and trembling, to be more pure and more ſhining than Gold, or precious Stones. *Aug. de civit. cap. 3. l. 12.* *Aug. de doct. Chriſt. cap. 6.* *Pſal. 119.* *Act. 13.*

Nothing remains then for the entire overthrowing of Tradition, but to prove it uſeleſs, and that the Scriptures include either in expreſs words, or by conſequences clear, eaſie, and ſure, all that is neceſſary to Salvation. This

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is taught by the great Apoſtle, in theſe terms;
2 Tim. 3. *All Scripture is given by the inſpiration of God, and is profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, and throughly furniſhed unto all good works.* If the man of God be thoroughly furniſhed unto all good works, if he be corrected when he fails, if he be inſtructed in what he is ignorant, if there be no Duty in the Chriſtian Life in which he is not taught and thoroughly inſtructed; can one doubt of the ſufficiency and fulneſs of the Scripture? For how can he be convinced by the Scripture, if it cannot ſatisfie his doubts? how can he be corrected, if it cannot ſhew him all his faults? how can he be inſtructed, if it does not contain all that is neceſſary to his inſtruction? how can he be fitted unto all good works, if it is deficient in any thing.

Tis to ſtop the pride of men, and to keep them to their only rule, that the ſame Apoſtle
1 Cor. 4. forbids us expreſly to preſume any thing beyond what is written; from whence it may be concluded, either that all that is neceſſary is written, or that the Apoſtle intended to keep men from their ſalvation, in forbidding them to ſeek what was neceſſary towards it. This is a conſequence to be abhorred by all Chriſtians, as pernicious and damnable.

It would be eaſie to make out this by other places, that are no leſs clear to the ſame purpoſe, but time will not give leave to diſcuſs them exactly

exactly, it will be enough, Brethren, to omit nothing of moment against this Tradition, to prove that it can have no force, since it does not stand upon a firm and fixed Principle, the same in all Ages, to whom we might refer our selves, as to an immutable Judge.

If this unwritten Word of God hath been inviolable, if this Consent of the Fathers has been without exception, it must especially be so in the first Ages, when the memory of the Apostles was so fresh, when the Martyrs blood began to be shed so plenteously in defence of the Truth, and men learned more to suffer than to dispute; yet Tradition never appeared so contrary to it self as then.

Papias, Bishop of *Hierapolis*, a man of the Apostles times, has written five Books of the unwritten Words of our Lord, but *Eusebius* affirms them to be full of Fables and Lies. *Euseb. lib. 3. cap. ult.*

The Western Church differs from the Eastern in the time of keeping *Easter*; the first will have it, that it ought to be kept at one time, according to the Tradition of St. *Peter* and St. *Paul*; the second will have it kept at another time, according to the Tradition of St. *John* and St. *Philip*. *Euseb. lib. 5. cap. 23.* *Socr. lib. 5. cap. 22.*

Tertullian, *Basil*, with many others, maintain, that the Apostles have set times apart for fasting, and not fasting: St. *Austin* asserts they have not done it, affirming besides, that those disputes about the Traditions of the Apostles, *Tert. lib. de corona mil.* *Basil. lib. de Sp. Sanct.* *Aug. Ep. 86. ad Casul.*

were fit to raise new questions, but not to resolve them.

The Custom of giving the Eucharist to Children, has been received in the Church as necessary to their salvation, being grounded upon the Tradition of many Ages, and received without opposition by all the world: St. *Cyprian*, *Innocent* the first, *Gelasius*, and St. *Austin*, assure us of it. This notwithstanding, that custom has been abrogated in the following Ages, and condemned by the Council of *Trent*.

Cypr. serm. de lapsi. *Innoc. epist. ad Concil. Mil.* *Gelas. in ep. ad Epis. in Picen.* *Augus. lib. 1. contra Jul. cap. 2.*

But to give more light and force to this consideration, I must tell you, that the Fathers had never that opinion of themselves, that *Rome* would have us believe of them. They always looked upon themselves as private Authors, who indeed had great lights, but were subject to errours, and did really err many times. So St. *Ambrose*, St. *Austin*, St. *Justin*, *Tertullian*, *Theodoret*, and *Origen*, believed that the Saints should not enjoy the sight of God before the Resurrection of the Dead. So many of the Ancients admitted of no material Creatures. We find many places in St. *Athanasius*, *Chrisostom*, *Origen*, and *Jerome*, forbidding all sorts of Oaths whatsoever. So according to what St. *Jerome* relates, in his Book of Illustrious Persons, *Severus*, *Irenæus*, *Apollinaris*, *&c.* did believe Christ should come one day in his flesh, to reign with his Saints for some time upon earth. So St. *Epiphanius* opposed St. *Chrisostom*, St. *Jerome* opposed St. *Austin*, Hilarius

Aug. ep. 12. & seq. *Pal. de vita Chrisost.* *Euseb. lib. 6. hist. Eccl. cap. 2.* *Cypr. epist.*

lucrates

ligatas Victori, &c. *Cyprian Stephen*, to pass by thousands of other examples of this nature.

But the Popes and Councils will (it may be) have better luck, and that Tradition which wanders every where else, shall there shine as in her Throne; for if the Pope is infallible, if his Heart is a Temple never without the Holy Ghost, if he speaks by the force and power of God, though many times he be found subject to the passions and miseries of other men, there is no room for a further dispute. Again, if God rules all in the Council, and utters his Oracles by the Mouth of the Bishops that compose it, we must submit to its Decisions and its Decrees. But neither the one nor the other are infallible.

I will not instance, as to the Council, that to prove it infallible, they ought to give us those assurances which men are not able to give, concerning both the intention of the Legislators, and the canonical way of their meeting. I will neither speak of the Intrigues nor the Subtilties of the *Roman* Court. I will not instance, that we can find nothing almost uncorrupted of the first Ages, that the misery of the times, the ignorance of men, the inundations of the Barbarians, the ambition of Popes, have almost corrupted all. I will not say, that nothing is so hard, as the discerning of true Councils, that the Meeting at *Rimini*, and the second Council at *Ephesus*, pretend both to be no less Oecumenical, than the first at *Ephesus*, and first at *Nice*;

that the *Greeians* do canonize their Councils, as well as the *Romans*.

I will affirm only, that both Pope and Council are equally Enemies to their own Infallibility: The Pope pretends no Council ought to be received, if 'tis not called by his Summons, and confirmed by his Authority, though we find many universal ones, wherein he had no part at all.

Again, the Council pretends to the power of deposing Popes, and forcing them to give an account of their behaviour, many Popes having done it already; nay, they have proceeded even to the condemning them after their death, and anathematizing the Errours they held during their lives. So the Council of *Constantinople* declared *Honorius* a *Monothelite*. So *Boniface*, *Xystus*, *Marcellus*, cleared themselves before Councils of what they were charged with. But without going higher, the Council of *Constance* did declare the Pope to be under the Council; though it be true, that that decision lasted but to the *Lateran* Council under *Leo* the tenth, it being then declared, that the Council was under the Pope.

Conc. Constan. Sess. 34. & seq.

'Tis evident, that either the Pope or the Council is mistaken, not only in one of the points of Tradition, but in the essential point thereof. The Council must be no more referred unto, since they contradict themselves so visibly and absurdly. The Pope also must be no more refered unto, since the Council makes it self Judge

of his Authority and his Doctrine. Whither will they have us then, Brethren, to go in queſt of this unwritten word? Here we might enlarge upon the pretended Infallibility of Popes; upon the means by which their Authority is grown ſo high; upon the Dominion they are ſo willing to uſurp over Souls, though it belongs to none but to Him who purchaſed it by his Death and Blood. We might mention the quarrel of the two Apoſtles, that of *Policrates* with *Victor*, and that of *Cyprian* with *Steven*. We might give an account of the Falls of *Tiberius*, *Honorius*, and *Felix*; we might recount all the violent intruſions, the falſe Revelations, the Spirit of Blood and War, which appeared all along in the *Alexanders* and *Julius's*; we might in this, hear what has been told us by the Authors of the *Romiſh* Church, that were moſt commendable for their Holineſs and Doctrine.

In a word, without ſearching into the firſt Ages, we ſhould hearken unto a Pope, who being conſulted upon an eſſential point of St. *Auſtin's* Doctrine, freed himſelf of that trouble, ſaying with a more infallible certainty than that they pretend to, *I underſtand it not, I am no Divine.* How can one be ſo, after he has forſaken the Fountain of true Divinity, the Holy Scripture? or rather, how can one avoid being expoſed to all the Errours I ſhall ſpeak of in this my ſecond part?

THE

THE SECOND PART.

Those Errours are so numerous, and of so many sorts, that the Church may very well cry out with *David*, *Lord, why are those that persecute me so much increased?* For, Brethren, the Church is as much persecuted by Errours, as by her Enemies, and as she has nothing more precious than Truth, so she fears the loss of nothing more than of that. *Aug. in Isa.*

But to regulate in some measure things without order, we may say in general, that they all have Christ for their Object, and that from the first Errour which tramples upon his Word, and substitutes human Traditions by little and little in its place, spring all those other Errours that defile his Body. For the *Romish* Church opposing the Death of Jesus Christ with the Sacrifice of the Mass, does not rest there, but she must also oppose his Presence in Heaven with the Sacrament of the Altar, she must oppose the infinite Satisfaction with which this adored Lord has blotted out our Sins, with her Doctrine of Purgatory and Indulgences, his Divine and Holy Quality of Mediator, with her Invocation of Saints, the Adoration in Spirit and in Truth, which he came to establish, with her Worshipping of Images, and many more outward practices of ill directed Piety, together with thousands of Superstitious Ceremonies, that have nothing

nothing of the Primitive Zeal and the Primitive Diſcipline of the Saints. Behold, Brethren, theſe are the conſequences of this Tradition; and the Rocks on which thoſe who forſake the Scriptures ſhipwrack themſelves. Let us ſay a word of every one of them, and that the rather, to ſhew that we did not paſs them without conſidering them, than to ſound their depth.

'Tis very well, they call the Euchariſt, an Incomprehenſible Myſtery. To defend it, we muſt renounce both Senſe and natural Reaſon, depart from Scripture, and embrace plain contradictions.

I know it, Brethren, the *Romiſh* Church forbids us to conſult our Senſes, and requires only a blind Faith. But why is the Teſtimony of our Senſes to be admitted in all other Myſteries, and not in this? God ſubmitted all the Figures of the Old Teſtament to the Teſtimony of the Senſes. His Manna, his Tabernacle, and the brazen Serpent, were things that could be ſeen and felt. *Ex.* 10, 11, 12

The Senſes were not miſtaken in the mutations of *Moſes*'s Rod into a Serpent, of the Water of *Nilus* into Blood, and in the other Miracles of this Leader of God's People. Jeſus Chriſt ſubmitted the Fleſh he put on, the Sacraments he inſtituted, the Words he ſpoke, the Actions he did, to the Teſtimony of the Senſes. He would have the hands of an Unbeliever, and the eyes of his Diſciples to be witneſſes of his Reſurrection and glorious Aſcenſion. His Apoſtles *Deut.* 8. 3. *Num.* 27. 8. *Pſal.* 105. 29. *Num.* 27. *Act.* 1. *Mat.* 28.

ſtles began their Preaching with the Authority of Senſes. We declare unto you that which
1 John 1. we have ſeen, which our Hands have handled, of the word of life. But in this new Myſtery they will have us to ſee, feel, and taſte, but ſo, that our Eyes, our Hands, and our Taſte are deceived, and that we do not ſee, taſte, and feel, that which we think we ſee, taſte, and feel. With the ſame injuſtice that they take away our Senſes, they forbid us alſo the uſe of our Reaſon in this Myſtery. They will not have us ſee impoſſibilities and contradictions. They ſilence it, at the ſame time that they attempt upon its moſt uncontroverted Principles. 'Tis true, Reaſon muſt not be ſet equal with Faith; for beſides that it is of an inferior Order, Sin has covered it with darkneſs, and reduced it to a deplorable condition. But though it be darkned, it is not extinguiſhed. That natural light we have through Reaſon, is as much from God, as the Divine Light we have through Faith. Jeſus Chriſt raiſes us to ſublime apprehenſions, but never ſubverts the Order and various conſtitution he placed things in. And at the ſame time that he layes down before us the things which are above us, he ſhews us the connexion they have,
Rom. 1. 21. with thoſe we know. So we ſee the inviſible
Act. 17. things of God, by the things that are made. So St. *Paul* did ſtrengthen with natural Reaſons the Sermon he made to the *Athenians*, and the Fathers after him, do uſe a manner of arguing,

which

which they take from the natural order of things, to prove the moſt Divine Myſteries. But what can we ſay of a Myſtery overthrowing all theſe Principles? ſetting the ſame Body in a thouſand different places, making it to exiſt after the manner of Spirits, bringing forth fruits out of a cauſe no more in being, keeping up and holding firm accidents without their ſubjects, dividing a Body without dividing it, deſtroying it without corrupting it, and ſetting it open to all profanations and indignities imaginable, without the leaſt intereſting His reſt or glory whoſe Body it is.

'Tis in vain to pretend, that the Scripture, which is the ſupreme Reaſon of Chriſtians, ſuſpends our Reaſon, if what Jeſus Chriſt ſays of His Body is underſtood in the litteral ſenſe, all that He ſays of Himſelf muſt alſo be thus underſtood, and by this we lay our ſelves open to infinite abſurdities. We muſt believe Him a Lion, a Stone, a Door, and leaving that wonderful way he made uſe of, to diſcover unto us the various effects of his Mercifulneſs by thoſe Divine Metaphors, take up a killing letter, which cannot but deſtroy us.

The Sacrifice of the Maſs being the Product of Tranſubſtantiation, it lies under the ſame difficulties. *We are ſanctified through the offering* Heb. 10.
up of the body of Jeſus Chriſt, once for all, ſays the Apoſtle: *This man after he had offered one ſacrifice for ſins for ever, ſate down on the right hand of God;*

To what purpose then is this shadow of a repeated Sacrifice? To what purpose this Victim they offer without shedding blood, and which is consumed without dying? Thou hast offered thy self once, O Lord! at the time of thy suffering upon the infamous Cross; thou offerest thy self every day more really and truely; that is to say, the Virtue of thy first Oblation continues yet, and the Voice with which thou didst cry for us is heard yet, and will be heard until the day of thy Kingdom and Glory.

This Satisfaction of Jesus Christ, so full and ample, gives occasion to speak about Indulgences.

A man must needs be the most indulgent person in the World to these Indulgences, not to picture out both their Authors and Promulgators with all the Colours they deserve. But the Majesty and Holiness of the Place I am in, allows me only to say, that never Doctrine was more uncapable of being defended; the *Roman* Divines themselves for the most part do not conceive it, and they that have found the way to live by it, and feed their avarice with it, publish surprising things of it. They give the Pope inexhaustible Treasures, and make his Reign a Reign of all Ages. A Soul in the depth of all corruption may buy the freedom of sinning without fear of punishment. But leaving these corrupted Doctors, whom God hath given over to a reprobate sense, and to ignominious passions, let us

hear what the beſt and wiſeſt of them do ſay about it. Their Doctrine makes more ſhew, but it is as weak.

Indulgences according to them are nothing elſe, than a relaxation of the Penance, enjoyned Sinners by the Canons of the Church, for the Martyrs ſake; and are never granted, as the Popes ſay themſelves, but to thoſe that are truly converted; and as St. *Cyprian* and the Fathers ſpeak, to thoſe who ask, who pray, who are actually under the Yoke of Penance; according to this Principle, which is the only one they have to colour over their Indulgences; What will become of that Authority, by virtue of which the Pope alone takes upon himſelf to grant them? Will not the meaneſt Paſtors have the ſame power? what then ſhall become of thoſe unexhauſtible treaſures which are ſhared among the Living and the Dead.

But to overthrow this quite, it will ſuffice to ſay, that the Fathers by Indulgences, never underſtood any thing, beſides a ſhortening of the time Sinners were to be ſeparated from the Church, to which they were admitted again, upon the change of Life, and the plenty of their Tears. To what purpoſe are Indulgences granted? when we are truly Converted, when we pray, ask, and labour, and after that Jeſus Chriſt has changed us, through the fulneſs of his Grace, and our Hearts that were before of

Stone, are become hearts of Flesh, are not our Sins forgiven? If they are not forgiven us, we are not Converted. God looks upon none in his Anger, but those he has not changed, and after he has changed them, their former Sins are never again imputed to them; he becomes unto them a God of Mercy and Bounty, and looks only upon the present condition he has set them in. But this Indulgence, says the *Romish* Church, is granted to them, if they pray, ask, and labour. Now either this Indulgence frees them from praying, asking, and labouring, or it does not. If it does not free them, why is it called Indulgence? and if it does free them from it, what will become of the Lord's commandment, *to pray always?* What will become of the Precept of the Apostle, to do whatsoever we do, to the Glory of Him, by whom we do all things.

Thess. 5. 10.

1 *Cor.* 10.

Let us pass from their Indulgences, and enter into their imaginary spaces, I mean their Purgatory. This is that wherein the *Romish* Church shews her Eloquence most. Souls are there described in pools of Fire and Brimstone, and in bitterness, beyond all imagination. A picture is drawn of them equally terrible and pityful; and that the Living may gain, by the help they give the Dead, a thousand Inventions are found out for relieving those Languishing Souls.

But not to lose more time in relating them; upon what place of Scripture, nay, upon what Principle

Principle of Tradition is this Doctrin grounded, what rational foundation have they found out to maintain it. O! ye that are so bold as to judge Men, after that God himself has judged them, and that carry your thoughts into the depth of His Thoughts, tell us, pray, where you find so many miseries, and so many remedies for them. The place that makes most for their purpose here, is that of the 12th of St. *Matthew*, where Jesus Christ speaks of Sins, that are not forgiven neither in this World, neither in the World to come, and being not forgiven in Heaven, since no vile thing enters there, nor in Hell, since the punishment there is for ever, they conclude there must be a third place, and consequently, a Purgatory. But besides, that this consequence is forced, none of the Fathers have thus understood it, they all agree, that Jesus Christ meant by it only to teach us the heinousness of some Sins, which no torments neither of this World, neither of the World to come can punish sufficiently.

Do we not see in a hundred places of Scripture, that Jesus Christ has obtained for us a perfect Redemption, that he has blotted out our Sins, and wash'd them with his Blood. If this Redemption is perfect, if none of our Debts remain to be paid, why do they fancy a new Expiation, a new Redemption, a new place wherein God punishes Sins, that are no longer in being, or must continue for ever.

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But the *Romish* Church is not contented, to dwell upon Earth, and destroy our Sacrifices here below, to go down into Hell, and prepare us new sufferings there. She must get up to Heaven, and raise us there new Intercessors. She will not only have us hear Dead men complaining, but she will have us make our adresses to Saints, who do not hear us.

The Invocation of Angels and Saints is no less injurious to God, than it is impossible in it self. I am very well satisfied, Brethren, that we ought to honour the Saints, and admire those great men, *who being in the flesh*, as the Apostle speaks, *did not war after the flesh.* We ought to study their lives, that we may imitate them, and (if I may mix a prophane Story with so Holy a subject,) as the glory of *Miltiades* kept *Themistocles* from sleep, so the *Idea* of their great actions should keep us awake, and raise us out of that sluggishness in which we are plunged. But there is great difference, between imitating of them, and Invocating them. The Scripture which speaks of the one, forbids the other, in not Commanding it. Its silence in this case is an invencible proof against it. They cannot shew us one place that authorises this practice. On the contrary, it teaches every where, that we have but one Mediator, one Advocate, one Redeemer, that he knows our miseries by himself, and cures them by himself, that the Saints are through his grace all that they are, that they

1 Cor. 10. 3.

Heb. 8.
1 Cor. 15.

know

know, as St. *Auſtin* ſpeaks excellently well, that God crowning their merits crowns only His own Graces; and ſo far are they from receiving the Vows and Incenſe offer'd them, that they are ready to ſay with the Angel, before whom St. *John* fell down, *See thou do it not, for I am thy fellow-ſervant, worſhip God.* Revel. 22.

'Tis true I miſtake my ſelf in ſaying, that the Scripture does not ſpeak of the Invocation of Saints. It ſpeaks thereof, and ſpeaks in plain terms too: *Let no man beguile you*, ſays the Apoſtle, *of your reward, in a voluntary humility and worſhipping of Angels.* Col. 2. 18. The Apoſtle uſes the word *beguile*, or ſeduce, according to the vulgar acceptation of it. And in earneſt, is there any ſeduction or beguiling, equal to that, which makes Creatures partakers of the Authority of God; which attributes unto them His immenſity, making them hear all thoſe who pray unto them from all the parts of the world; and His *ſearching the heart and reigns*, (which He ſo often claims to himſelf alone) making them know the very thoughts and wiſhes of thoſe who pray to them; which offers Sacrifices to Saints, builds Altars to them; and ſings Hymns to their praiſe? Pſal. 7. 11.

The firſt Chriſtians were ſo far from this falſe Worſhip, that nothing is to be ſeen of it in the three firſt Ages of the Church. Yet in thoſe days, *Tertullian*, *Cyprian*, *Clement*, *Arnobius*, and *Origen*, did flouriſh; but they all abhorred it. So that ſome Hereticks, who prayed unto Angels,

gels, appearing then, they were condemned by the *Laodicean* Council in an expreſs Canon. What would that Council ſay, if they ſaw how far the *Roman* Church goes now? if they ſhould hear her ſpeaking to Angels and Saints in her Prayers, as ſhe does to Chriſt, asking them to free her from evils, to lead her in the way to Heaven, to blot out her ſins, to enlighten her, and to defend her?

Theodor. Conc. Laod.

But the *Roman* Church is yet gone further, from a ſubtil Idolatry to a groſs one, I mean from the Invocation of Saints to the Worſhip of their Images and Relicks. She adores graven Images, ſets them upon her Altars, offers Incenſe, and burns Lights to them. This is no exaggeration, nor any other Figure of Rhetorick. *We believe without any doubt*, ſays the ſecond Council of *Nice*, (which is the ſeventh General) *that the Images of Jeſus Chriſt, of the Bleſſed Virgin, of the Angels and Saints, ought to be adored, and let him be* Anathema *who doubts of the adoration due to them.*

Let him who does not adore the Image of Jeſus Chriſt, ſays the mouncil of *Conſtantinople*, (which is the eighth General) *not ſee his face in his ſecond coming. By the ſame reaſon we adore the Images of his Mother, of the Angels and Saints* The Council of *Trent* ſays the ſame thing. *Thomas Aquinas*, and the moſt Learned Schoolmen, will have it, that the Croſs ought to be adored with the Worſhip of *Latria*, that is to ſay, with a Sove-

Act. 5.

Conc. Tr. ſ. 25.

raign

raign Worship. *Bellarmin*, *Suarez*, and others will have it, that the Images are worthy of some veneration in themselves. The zeal of the Idolaters never went so far, they never adored the Image in the Image, which *Celsus* proves well, as *Origen* cites him. They never acknowledged in their Gods a power absolute, uniform, and subsisting in them all, but only a power derived from the Soveraign of the Gods.

3 *Bellarm. lib. de Eccl. Triumph. cap.* 21. *Suar. in* 3. *cap.* 3. *q. sect.* 4.

It would be superfluous to shew, how much the Scripture condemns this method; God forbids it expresly in the Decalogue; and one cannot say, that it is only a legal prohibition, without intimating, that the Commandment which forbids Idolatry is of the same nature. The reproaches which God casts on *Jeroboam* for having made graven Images, are eminently remarkable. *Exekias* breaks in pieces the brazen Serpent, though it had been the only hope of the People of God. In fine, can one speak more strongly than the Apostle, when he reproaches these Idolaters, they having *changed the glory of the incorruptible God, into an Image made like to corruptible man.*

Exod. 20. 2 *Kings* 20.

These are, Brethren, the most considerable Errours of the *Roman* Church, which spring all from that first Principle, which I laid down even now, their leaving the Scripture to embrace human Traditions. I renounce them forever, and cast my self into your Arms, to approve by my words, but more by the course of my

life, this renunciation sincere and unfeigned.

I am bound to bear this testimony, Brethren, That the Church of *England* has things in Her, able to draw to Her all those that have the least taste of the ancient Discipline of the Church, and of Her true Doctrine.

Must we not admire the Government of these Bishops, that are the Guide of their Flocks, who do not domineer in the House of God, but justifie by their Example what they teach by their Doctrine, and make themselves all things to all, that they might gain all the world to Christ?

1 Pet. 5.

1 Cor. 9.

Must we not be sensible of the zeal, vigilance, and learning of these Ministers, who instruct their Sheep without ceasing, and feed them with the Holy Word of Jesus Christ, according to what the Apostles have taught us. And though I know that in saying this, I intrench upon the modesty of those who govern the Church wherein I speak, yet I feel my self bound in Duty to acknowledge, that God has given this Church Ministers that are powerful in works and in speech, whose zeal is mixed with deep learning, and whose learning is quickned with a great zeal, and who leave us in a doubt, as St. *Basil* said of St. *Gregory*, which is the more remarkable, the holiness of their Lives, or the purity of their Doctrine.

Let the *Romish* Church compare her Worship and her Ceremonies with yours. You have cast out whatever savoured of *Judaism*. You have renoun-

renounced that outward formality and pomp which charms the Eyes, but at the same time dries up the Heart. You have adher'd to the two great things Jesus Christ has bequeathed to the World, *his Word, and Prayer.* You compile this last, you joyn your Hearts and Voices in your Sacred Singing of Psalms; and the first is distributed among you, in a way, easie, solid, and able not only to feed you, but to defend you.

Do not wonder then, if I am no more what you once were, and if I am now what you are; for I hope I may obtain your leave to tell you, *Ephes.* 5. that you were darkness, but now you are light in the Lord; that heretofore you were entangled in the Bonds of the *Romish* Church, but now you sing, the Bonds are loosed, and we are made free. Heretofore you did groan under the burthen of human traditions, and now you feed your selves only with Divine Truths.

But at the same time, Brethren, that you rejoice for the grace God has given me, you must humble your selves for that which you have received from him; your Life must be conformable unto the Faith you have received. You must set your heart above the deceits and illusions of this present Life. You must die to all things that perish, and aspire after that which does not perish. If Truth free you, the less you have of Truth, the less freedome you will have; The less you shall live the life you ought

to live; the less part will you have in the combat of the Saints, and by consequence in the rewards God has promised them.

To Him, Father, Son, and Holy Ghost, be all Honour and Glory, &c.

FINIS.

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